Syn. 8. 54. 130

The Mynde

of the Godly and excellent lerned man M. Jhon Caluyne, what a Faithfull man, whiche is instructe in the Worde of God, ought to do, dwellinge amongest the Papistes.

F. 16. 4

2. Cor. 6.

☞ What felowship hath righteousnes with vnrighteousnes? What company hath light w̄ darkenes? How agreeth Christe with Belial? Or what parte hathe the beleuer with the infydele? &c.

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~~205 ; 95~~

The Preface to the Reader.

Sence ꝑ Sathan was loſed oute of the botomles pyt, and (for mans vnthankfulnes towarde God for his manifolde benefytes) permytted to range throughout the whole worlde, to deceyue mankynde, man off hym ſelfe naturally prone vnto euyll, & therfore readie to enclyne to his diabolycall ſuggeſtions and temptations/welnygh all ꝑ whole worlde (a fewe of the lytle flocke of Chriſt onely excepte, whō it hathe pleaſed God of his mercie ſo to preſerue, as he alwayes doth his church that they haue not bowed their knees to Baal) hath neglected and ſet naught by Goddes euerlaſtynge teſtament & goſpell which is the power of god in to ſal-

Apoc. 20.

Gene. viij

3. Reg. 19.

Rom. 1

uation to all them ẏ beleue. And wheare as they knewe there was a god, & haue not worshipped him as god, nor thanked hym, but became vayne in their ymaginations, and theyr foolyshe herte was blynded, when they counted them selues wyse, they became fooles: and turned the glorie of the incorruptible God into the symylitude of a corruptible mā &c. Wherfore God, likewise, gaue them vp vnto their hertes lustes into vncleannes, to defyle their owne bodies in them selues, which turned the truthe of god into a lie, so that they worshipped & serued the creature more then ẏ creator, which is blessed for euer and euer.

Rom. 1 And what more ensued Sainct Paul declareth, They Justlie receyued the rewarde of their erroure, and as they had no regarde to knowe God, euen so god gaue them vp vnto a lewde mynd, to do those thynges whiche were not comelie beyng full of all vnrightuousnes whore dome, wickednes, couetousnes, malyciousnes, full of enuye, murther, stryfe, deceite, euell cōdicioned, whisperers, backe biters, dispisers of god, doers of wronge

proude

proude, boasters, bringers vp of euyll thinges, disobedyent to their elders, vnoute vnderstanding, couenaũt breakers, vnlouing, stubburne, vnmercifull, & endued with all kynde of wyckednes.

Thus doest ỹ see (good Christian reader) howe daungerous a thynge it is, to neglect or dispyse the myghtie worde of god, against whiche (notwithstanding) the gates of hell can not preuayle: so ỹ in dispisynge or resystinge it although of a malycious or peruerse mynde, thou goest aboute to suppresse & kepe it backe thou dost nothing els but procure thine owne dampnation, the worde of god notwithstandinge neuertheles: for as the gospell is saluation, to them that beleue it, so is it dampnatiõ to them that beleue it not. This dothe Christe verifie and affirme him selfe, saying, he that refuseth me and receyueth not my wordes, hath one all ready that iudgeth hym. Jhon. 12.

The worde whiche I haue spoken, ỹ shall iudge hym at the latter daye: for he shall haue nothynge to cloke his synne wythall. Jhon. 15.

Paraduenture we wyll thynke that

Saynct Paul doth speake those thinges onelye of those ỹ were before his dayes and so perswade our selues that it was nothinge meant of vs, but in lesse then we cã proue our selues not giltie in those and lyke offences that they in the olde lawe were plaged and punisshed for, let vs not perswade our selues to be cleare of lyke threatenynges. No, let vs loke for none other thinge, but to be caste vp of god into a reprobate and leude mynd and so headlonge into all fylthynes and iniquitie the iuste rewarde of our errour whose ende is death euerlasshynge.

Deut. viij. God fed ỹ Israelytes with fyne Mãna sente them from aboue, they abhorred it & wisshed to be at their full grosse fleash

Exo. 16. pottes agayne in Egipte. They were plaged for their vnthankefulnes. God

Joh. vi hath sente vs the true Manna, his euerlasshynge word ỹ bread of lyfe we abhor it, we can not abyde it, we wolde be at ỹ full pottes of ỹ grosse flesshe of mennes traditions to poyson our selues. Well, shall we thinke to escape gods wrathe? Is god become a chaungelyng? will he not punysshe vs, for our vnthankefulnes

as

as he dyd them: yea trulie. For we be more worthy of punishment then they, seing we haue their punishmēt, for an en Num.xi.
sample before our eyes to beware by.
God also brought the children of Israel
out of Egipt by wonderfull miracle, for Exod.14.
when it was vnpossible by all reason,
but ỹ other they shoulde haue bene de-
stroyed by Pharao and his armye being
behynde them: or elſe to haue bene all
drowned in the rede sea before them: the
mightie power of god caused the deepe
sea to stande on eyther syde of them like
a wall so that they passed through it safe
lie, but theyr enemyes pursuinge them
were drowned horse and man. Wherē
as they ought with whole herte & mind
continually duringe their lyues to haue
geuen thankes vnto that myghtie god
alone for their deliueraunce: they shortly
after made them a goldē calfe, fell down Exo.32
and worshiped it, offering sacrifyce vnto
it, saying. These be thy goddes (O Isra
ell) whiche haue brought the out of the
lande of Egypte. This their vnthankful
Idolatry Moyses called ỹ greatest sinne
and was grieuously punysshed: for there

ensued murder of ye Israelites to ye nom
bre of xxiij.m. Now if it can be proued, ye
we haue shewd no such vnthākfulnes to
ward god, haue not resisted his word nor
cōmitted no such lyke offence: then may
we sleape the more careles and feare no
suche plages to fall vpon vs, for of thys
we may be sure, God will not punysshe
vs withowt a cause. But amongest ma
ny other thinges, what say you to thys,
I pray you? We were longe in Egypte
that is in the bondage and captiuitie of
Pharao the deuyll, and when we could
be delyuered by no power no merite or
intercession of any creature besyde christ
visyble or inuisible/mortal or immortall/
& wher as it was impossible to al reason,
but other we shoulde be euerlastinglye
drowned in ye red fiery sea of hell & death
being allwaies before our eyes: or els to
be deuoured of the furiouse Pharao the
deuyll pursuinge vs: God of his mere
mercye (aboue all our desert) sente hys
onely begotten sonne Christe Jesus, to
become perie man and dye for vs, for in
Gen.2. as moch as we had committed suche of-
fence as was forbidden in paine of deth
we

we muste nedes be redeamed agayn by death, and that by suche a one ꝑ shoulde not remayne dead styll, for then shoulde not he ouercome death but death ouercome hym: therfore muste he ryse again and so by death ouercome death.

This parte hath chryst played alone. He died for our redemption, he rose againe for our iustification & so ouercame death synne and hell: and thus moste wonderfully delyuered vs out of euerlastynge thraldom and captiuite. But haue we alwayes ascribed the renowne and glorie of our redemption and forgeuenesse of synnes to god alone? No no but rather to masses satysfactorie with sondry other vayne traditions of man. To whō do we attribute, or whom do we prayse for our daylie preseruation from perilles and ieoperdyes? God alone? No, our manyfeste actes do openly reproue vs. How many men and womē haue bene, when they haue bene in daunger/ some of drowninge, some of burninge, some of breakynge their neckes, and some lyeng so sycke that to all reason they semed vncurable, that, yf god of his goodnes pre-

1. Cor. 15.
1. Cor. 1
Ephe. 1

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serued

serued them and rayled them vp agayn, wold shortly after get them to one ydol or other (to whom thei had vowed their pilgrimage and offeringe) as some to ye ladie of Walsyngham some to the ladye of Grace, or vnto some other foule ydoll. And where as they shoulde haue geueu glorie and praise to the one euerlastyng god, which alone delyuered the they haue kneeled downe in the sight of the whole multitude & thanked a dome ymage, worshippyng and offering their ydolatrous sacrifice vnto it. Was not this ydolatry worse the the worshiping of the golden calfe: yes trulie. For then sacrifice was commaunded to be offered to god with calues, but not calues to be worshipped: as for ydolatrous ymages were forbydden then as they be nowe. And for that the people might be ye more allured to lyke abhomynation ye priestes taught them for their owne aduauntage to come onely in their shirtes & smockes what was this els but to say with ye Israelytes: These be thi goddes (o Israel) whiche haue brought the out of ye lande of Egipte & bondage: yea and no doubt

the

the worlde bothe hath and shall be pla-
ged wt as greuous plages as they were,
yf it do not earnestly repent and forsake
not onely suche abhomination: but also
all kynde of ydolatrie that is, all inward
or outwarde worshipping of the ymage
of any thinge visyble or invisyble: or sea
kyng forgeuenes of synnes or saluation
at any creature mortall or immortal, but
only at gods mercy, & yt for christes sake.

More ouer for these and suche lyke
our vnthankefulnes and offences, God
had iustly geuen vs vp into such a lewde
and reprobate mynde, that all we (a few
excepte) were not onely geuen headlong
into all kynde of vyce and ydolatrie: but
were so ferre gone yt we were iuste par-
takers of the curse pronounced out off
goddes mouthe by the prophete Esaie. Esai. 5
wo be to you yt call euyl good, and good
euyll, makyng derkenes lyght and light
derkenes, takynge bitternes for swetnes
and swetnes for bytternes. In this case
were we. That whiche was vyce and ab
homination, we toke for godlynes and
vertue: And that whiche was godlynes
and vertue in dede, we toke for heresie &
synne

synne: for who was he ỳ thought it not godly to professe him self into an abbey frier house or nonry? Who was he that spake against them, and that with gods worde but he shoulde be hated and persecuted? Who was he that thought but that it was hyghlie meritorious to go on pylgrimage to this or that ymage? Who was he that coulde speake against them but he should be in daunger of his life? Who durst speake against ỳ Popes hote purgatorie, but that he shoulde be burned to asshes? And as for the abusing of the lordes supper whiche they called the sacrament of the Aultare, he ỳ spake but a worde against it, or againste their wycked masses satisfactorie (thoughe it were the verie scripture) hangynge was to good for hym, he must dye most cruel death. But thankes be to ỳ eternall god for he (to the declaration of his glorie & for his electes sake) hath styrred up men as his instrumentes to speake, write and prince myghtelie against suche abhomination, and he hathe turned the hartes and powers of some christen Princes a gainst them to suppresse them and roote

out

out all suche plantes as our heauenly fa
ther hath not planted.

Finally, seing that papisticall abho-
mynations and ydolatries be now well
nyghe all knowen though they be yet
scarcely halfe lefte in many places, it is
requisite and highly necessarie to know
how a faithfull christian man, endued w̄
the spirite of god & truely taught in hys
worde, shall behaue hymselfe amonge y̆
papistes, were in and how ferre he may
be conuersaunt with them: namely, whe
ther he may be present at their masse and
superstitious Ceremonies w̄out offence
in y̆ he, although by outwarde gestures
as by cappynge and kneelynge seme to
worshippe with them, doth notwithstā-
dynge in his herte worshippe the onely
lyuynge god: whether he may lawfully
vse suche dissimulation or not? For thy
full erudition & learnyng in this behalfe
although veri few writers haue touched
this poincte (namely in the Englysshe
tongue) here haste thou (good Christiā)
this notable worke of M. Jhon Caluyn
a man of good learnynge and godlie cō-
uersation, now firste translated into En

glysshe

ghysshe: which, if thou, dily gentlie reade, peruse and marke with sobernes, it wyll fullie satisfy thy mynde in this behalfe: wher as certen places in scripture (after some mennes myndes) seme to beare vs such dissymulation in worshipping thou shalte haue them moste manyfestly opened vnto the: so that thou shalt perfectly knowe, that all that be of Christ ought not onely to confesse God with ỹ harte inwardly, but also (after the councell of Saincte Paule) to confesse the lyuinge god with the mouthe and glorifie hym in their bodyes professynge him in all their outwarde gesture and behauiour.

Rom. 10.
1. Cor. 6.

AMEN.

How a faith full man shall behaue him selfe, dwellinge amongest the Papistes.

Many do aske me Counsell oftentymes, how they shuld behaue them selues amonge ỹ papistes where it is not lawful for them to worshyppe God puerly: but euery man is constrained to vse many cerimonies whych haue bene inuented against ỹ worde of god, and be full of superstitiō. Now it were not very hard to answere them in this matter & to defyne vnto them symply ỹ truth therof, yf they were fully deter

determyned in their hertes to
folow wholy and without con-
tradictiõ all that God hath com
maunded them by his worde.
But I wote not how the moste
parte of men, after ỹ they haue
knowen a thing displeasith god
do neuertheleſſe gyue them ſel
ues leaue, and alſo do defende
thẽ ſelues againſte it. For there
haue bene dyuers haue aſked
me counſell in this matter euẽ
altogether after ſuche a faſhion
as Baalam did of god, when he
Nume. 22. wolde go vnto kynge Balach,
for he knew well ynoughe that
it was againſt the wyll of God
that he ſhoulde take that viage
vpon hym, but yet neuertheles
he ceaſed not to aſke him leaue
for ỹ ſame. Euen likewiſe theſe
men here being in maner cõuict

in their conscyence/that it is euyll done, to bowe them selues before Idolles/do enquire and demaunde what they may do not for to captyuat & make subiecte their assent vnto god, and reste vpon his worde/but to ỹ intente men shoulde geue them the bridle: and ỹ they hauynge answere after their desire may quyet them selues in their vice through vayne flaterie. To be short euen as the prophet Ezechiell saith. They go sekyng aboute ỹ men should make them cusshens to lay their conscience a sleape vpon and ỹ men should make them beleue ỹ they lyue when they be in deathe. Ezechi.13.

Neuertheless bycause it is our office puerly to beare witnes to ỹ verite, I can not dissẽ-

ble nor refraine, but ꝑ I muste nedes speak those thynges whi che I think necessary to be kno wen: specially when I am requi red ther vnto, but for as muche as all the difficultye cometh of this, that we do euer giue more hede to kepe vs in the fauoure of the worlde, then to please god I exhorte euery faithfull person in the name of Iesu Christ / for to resist his owne affections, ꝑ he maye be obediente vnto the will of his master Christ. It is a paynefull thinge for a man to put him self in daũger of losing both body & gooddes / to stere vp all the worlde against him, to lyue in oppробrye and vtter repрofe, and to leaue the contra ry, where one may lyue well at ease, for to go into a strange coũ

trey

trey as one goeth astray. I do graunt it to be so, but what is ỹ firste lesson ỹ we should learne in ỹ scole of Jesus Christe, but to forsake our selues, but if ther be any so weake or frayle that they can not at the fyrste determine veri wel what they ought to do, at the least I desire them that they wyll not flatter them selues sekynge stertyng holes and vayne excuses for to hyde them with/but these stertynge holes can not delyuer them frō the iudgement of god, yea and we se that this is ỹ begynnyng and as it were the fyrste degre of the ruyne of suche as do fall frō the grace of god. And when they see ỹ it is not sure for thē to make them selues knowen before men, that they be ỹ true

seruantes of god duly to honor him they excuse them selues & wil be counted for righteous & fauteles when they do with other men defyle them selues w̄ dyuers kyndes of Idolatrye. Then afterwarde they perceyuinge ẏ they can not this waye escape al maner of suspiciō they thynk they be discharged if thei do hyde their cristianite al togi ther without speaking so moch as one worde of God except it be to their chief frendes and familyars and ẏ shut vp in a chāb̄re suerly. Now ẏ whiles they suffere the truthe of God to be blasphemed, & what dishonour soeuer mē do vse to do to Iesu Christ: they do not onely make no resystence to the contrarie, but also make as though they consen-

cõsented to it, hauinge none o-
ther thynges in their mynde
but to take hede ꝑ no man shuld
perceyue that they be cristians
at the laste what happeneth to
such maner of people which wil
with so carnall pretence (that is
to saye, by peruerse subtilitie)
begyle both god and the worlde
god suffereth them to fall as it
were into a depthe of darknes
depriuing them of ꝑ knowledg
that he had geuen them, and so
finally ꝑ deuylles possessed thē
& styrred them vp againste the
gospell and maketh them perse
cute with a hoote & cruell furie,
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knewe to be of god, and that by
good right, for it is reason, that
that man which turneth the ve
rytie of god into a lye for to iu-

 stifye

stirye hym selfe in hys iniquitie, shoulde therfore fele suche ven geance. For as moche then as as infirmyte doth let vs for to accomplysshe our deutie, let vs rather gyue all glory vnto god in confessing our myserye, then by inuentynge cauillations and startynge holes to bring vpon our selues shame & double dam nation, for we shoulde take the ensamples of ỹ punyshementes of god for admonitions or war nynges, to the intente that we shoulde learne to walke in hys feare.

What shal men do then, first of all let vs not measure oure duetie due vnto God after our owne commodite, for after that maner we shall neuer attayne to the truthe. Then afterward

let

let vs not in this matter haue
respect vnto our owne persons
for to seke oute that whiche is
most conuenient for vs after ꝑ
flesshe. Thirdely let vs not take
counsell at oure owne brayne,
which waye is best to wynd vs
out of parell and trouble: but
let vs rather trust in the prou
dence of god nothing doubtng
but that he is able inough for to
kepe vs euen in the myddes of
a thousand deathes, if necessite
required, that it shoulde come
ther vnto: thus doing we shuld
not haue any nede long to stand
in aduisement or disputte of the
one parte or of the other parte
whyther we should wᵗ trouble
with the losse of our goodes, wᵗ
the daunger of our lyfe, obaye
vnto god or no, & for to please

hym gette the euyll wyll of mē:
but hauyng ones hys commaū
demente, we ſhoulde redelye ⁊
without doubte folowe it as a
ſuer waye commyttynge vnto
hym what ſoeuer myght come
therof ⁊ gyue our ſelues ouer
vnto hys holy ſauegarde: here
haue we ẏ onely mean wherby
to gouerne vs truely. In this
caſe I wil recite a godly exāple
that Sainct auguſtyne doth re
herſe whyche ſhall be good for
to boldē and incorage vs thus
for to do. It is that Sainct Cy
prian after that he was condēp
ned to the deathe bycauſe he
wold not do ſacrifice vnto ydol
les was moued and inticed to
condiſcende vnto the ſame for
ſauyng of his lyfe. And ſpecialy
the Iudge coueting to delyuer
hym

hym required hym instauntly, for to do so and prayed him wel to bethynke & aduyse hym selfe. Unto whome he gaue a shorte answere, that in a thing so holy deliberacion myghte haue no place. Let vs now consyder in what estate Sainct Cyprian was then, he sawe the death before his eyes: but for asmoche as he was at a point with him selfe, for to folowe the commandement of God, the same delyuered him frome all perplexite, that he was not astonyed: so that he dyd not bowe or change his mynde, but abode inuincible.

This is then a notable sentēce which ought to be well printed in our memory, to thintēt that we do not attempte throughe any deuelysh presumption, for

to

to aduyse oure selues whether we maye do that whiche God hath spoken or no: as thoughe we might controlle him, but yf we will take counsell at oure owne head & turne away from his worde, let vs surely wayte for the curse which he hath pronounced by the Prophet Esay, vpon all them which gyue not auctorite vnto his spirite for to rule in their counselles and axe not at his mouth to take there at their determinacions.

We se nowe touchinge this present matter, that yf our lord hath on this wyse declared his will, we contentinge our selues with his worde, may haue sure knowledge of that ỹ we ought to do. This nowe concluded, yf anye man will still to it replye,

let

let him go and pleade agaynste God, to se whether he can wyn his processe against one so strōg a partye specially hauinge so euyll a matter.

First, let vs remember that Jesus Christ doth learne vs al this lesson at the first entrance into his scole, that yf we be asha med of him or of his worde be fore men, of vs will he be asha- med whan he shall come in Ma iestie with his angelles. Mat. 10

Beholde then how that our Lorde is not content when we do knowledge him secretly one ly and in our hertes, but he re- quireth straightly, that we doo declare before mē by outward profession that we be of his: & he dothe not accept vs to be of his kyngdome but vnder that condi

condicion. And it is no maruell for that that sainct Paul saithe
Rom. 10. can not be false, that as with ỹ hart a man beleueth vnto right wysnes: so must he cõfesse with his mouth that he maye be safe Whereby he signifieth that can not be the fruyte of faith before God, which bringeth forthe no confession before men. Who soeuer nowe draweth backe, he must go seke him a new master.

Now one wil demaũde whether euerye one muste declare him selfe openly or no, yf he will doo his dutie thoughe no man enquire of him his faith. I answer, that it is not my meaning for in asmoche as it is a particular office to preache openlye / it is not conuenient that euerye man medle therewith / no neyther

ther were it expedient nor conuenient. I meane not thē that euery man ſhoulde go into the pulpet to declare their chriſtianyte/or elles that we ſhuld publyſh it in ỹ ſtretes as ỹ blowing of a trompet: but ỹ euerye one after their vocation in ỹ which he is called to take hede that he geue god his glory.

Now for as moche as oure lorde hath not determyned neither the tyme nor the place, neither yet the boūdes, how farre we ſhall go, we can not make any certayne lawes therfore. But it is mete that euery one (to his power) doo applye hym ſelfe faithfully, to doo the ſame by all the meanes that he can, conſydering alwayes the ſtate in whiche he is and the grace ỹ

god

god hath geuen hym, & bycause that we be al slouthfull and negligent, except that we haue al wayes some spoure for to stere and pricke vs forth, let vs haue these godly sentences printed in our hartes wherin it is com-
1.Pet.3 maunded vs to be ready to render a reason of the hope that is in vs vnto euery one that axeth vs. In lyke wyse wheare it is
Esai.2 sayd that thoffice of euery faithfull person is, to take his neyghbour by ỹ arme and saye let vs ascende vnto the hyll of Syon vnto ỹ house of ỹ god of Jacob and he wyll teache vs to walke in his waies, we se now ỹ there should be suche zeale in vs both for to exalte the kyngdome of God and also for to edifie our neyghbour: and that we should

geue

geue all our strength and apply all our study to do the same.

But for as moch as we haue no certeyne rule to certifye vs, how far & how wide we should walke, there is no more to do then, but euery man to desyre our lorde to directe him in true wisdome: ꝑ he may iudge what is moste expedient to be done. And then afterwarde after his power (accordinge to the measure of the vnderstanding whiche he hathe) he do seke all the meanes and occasyons that is possible for to fulfyll his dutie: to the intente that we haue all wayes the folowinge of Jesus Christ for our marke, of whom it is spoken that the zeale of ꝑ house of god consumed hym, ꝑ is to say, he was inflamed with such Psal. 68

such loue and affection to build and interteyne ỹ churche of god that ỹ same was euen as a burnynge fire in his herte whiche did neuer let him reste. On the other side, let vs note wel what is spoken of them which durste not confesse Jesus Christ after that they beleued in hym. It is that they loued more the glory of men, then the glorie of god. Is it not a cursed and an ouertwarte choyse to preferre men before god? Let vs take heade that we come not into suche cõdempnation.

Jhon. 12.

But the thing which I haue taken chiefly to handell at this tyme, is to knowe whether a Christian man being rightly instructe in the truthe of the gospell, when he is among the Papistes

Papistes do offende god or not yf he do as other do in goung to ỹ masse, worshiping of ymages, reliques, & vsyng such lyke ceri monies. And to preuent the ca= uillatiõ of some, we entreat not now of this difficultie, whether it be euyl done to dissemble: but whether a man may feine and counterfaicte or fashion hym selfe against the verite & truth. A man doth dissemble when he hydeth that that is with in his herte: but he feyneth or sẽbleth whan he feineth him selfe to be that he is not, in conclusion loke what it is to lie with the mouth ỹ same is to feine in the dede.

Now to defyne this questiõ, we must note, that as there be two maner of honours that we owe vnto God, that is to saye,

spirituall seruyce of the harte & the external or outwarde worshyppinge: euen so on the other syde, be there two kindes of Idolatry, the fyrste is whan a mā through a false fantasy whiche he hath cōceyued in his hart or spirite doth corrupt & peruert ỹ spiritual salues of one only god The other is whan a man (for what cause so euer it be) dothe geue or transfer ỹ honor which belongeth vnto god onely, vnto any creature. As for an ensāple vnto an ymage, let vs then begyn to speake of the duty which we owe towarde god, to serue hym duelye. Is it sufficient for euery man to holde god within hym selfe within hys harte for his sauyour and worshyp hym in secrete? No, he requyrethe

more

more of vs saying, that we must glorify him as well in our body as in our spirite & he adioyneth the cause. Because that both of them belonge vnto hym. Now although we had not this commaundement, yet it is euydent ỹ it shoulde be so, for in as much as our bodyes be redemed by ỹ precious bloud of Jesus Christ. What reason is it, ỹ we shoulde prostytute it before an Idoll. Seing that it is the temple of the holy gost. What an horrible synne were it then for to defyle it with such sacryledge. Considerynge that it is predestinate to receyue ỹ crowne of immortalite and to be partaker of the glory of god, is it then conuenient for to corrupte and to foil it with such fylth. let vs learne

then that euen as our soules be consecrated vnto God, euen so ought our bodyes to be reserued vnto his honour. S. Paul cryinge agaynste whoredome
1. Cor. 6. vseth this argument. Seing ỹ our bodies are the membres of Christ, is it lawfull to make thē the membres of an harlot? By the same reason maye we saye, seinge that our bodyes be ỹ mē bres of Christ, shall we deuyde them frome his communion by pollutinge them and bowing of them before Idoles? Therfore our Lorde speaketh of his true seruauntes, and geueth them this marke that they had not
3. Kyn. 19. bowed their knees before Baal nor yet hadde kissed his hande, who might haue said that they were not corrupt with false su-

per

perstitiō holding Baal for their God in their hartes. But he willinge to sygnifye that ẏ mat ter lyeth not all togyther therin, sayde. That they had not done hym any reuerence by any owtwarde gesture. In this discription dothe he shew vs ẏ we ought narowly to abstein from suche defylinge of our selues, yf that we wyll be of the nombre of his people. This is also that he saith, by Esay. I am the lyuyng god euery knee shall bow before me/ & euery tongue shall swere by my name, he declareth by these wordes ẏ he rekeneth not hym selfe to be worshypped truly, but whā a mā doth rēder vnto hym onely yea euen with outewarde gesture: and that he be worshypped of the bodye Esai. 45.

as well as of the soule. Nowe whē the contrary is done, that is to saye, when one knelethe downe before an ymage, it is derogation to his maieste. And what wyll we more? Haue we not an expresse cōmaundement whiche forbyddeth vs to geue any honour vnto ymages? For the wordes whych ỹ lord vseth do not onely importe, that men shoulde not attribute vnto thē his glorye through any superstitions or peruerse opiniō: but they do also comprehende all ỹ honour ỹ men may do on what wyse or for what ende so euer it be.

Then it is nowe a vayne excuse, & that dothe not elles but aggrauate and enlarge the syn to allege that god is content wt thy

thy herte: for we se ꝑ contrary. Euen so is it to allege that ydolatry procedeth of superstition and therfore that it is not commytted but whan the herte is there with it. for although a mã do mocke an Idoll in his harte when he maketh as though he worshypped hym: yet is he neuertheles gyltye of this synne in that he giueth the honour of god to a creature/ but let vs set a parte all superstition: what is it that a man can pretend in his behalfe? He wyll denye that he sinneth. for asmoch as his mind or intente is not euyll. What thyng soeuer (wyll he say) that other men do, I worshyp the lyuyng god in my herte. I know that it is sacrilege and abhomynation for a man to goo to an

Image, of it to seke or wayt for any helpe or elle to do it any reuerence. It is to god ỹ I direct my selfe, althoughe I seeme to worshyp the Image. This is ỹ same cloke and colour whiche ỹ
1. Cor. 8. Corinthyans pretended when Sainct Paule reproued them of this vice, for they went vnto the brotherhodes whiche men made vnto ỹ honour of ydolles and dyd eate of their sacrifices w̃ other: was this now thorow superstition? No for S. Paule bringeth forthe this excuse in their name or person: we know that the Idoll is nothinge, but vanite: what folysshe fansie so euer the worlde haue of it, and ỹ there is but one onely god and one onely lorde Jesus Christe. But is he contente with thys?

Noo.

Noo. Euen cleane contrary he answereth ꝑ all this is nothing seinge ꝑ through their exãples they did entise other to worship Idolles. A weake person(saith he) ꝑ seeth you, thinketh he not that you haue the Idol in some estimation. Now vpon this is he confyrmed to do in like case: yea but you haue a right vnderstandyng in your herte. Muste he therfore for whō Christ died perysshe in bearynge hym selfe bond of your knowledg. Doth he not through this answeare shake of all their clokes. Wyth which many now a daies wold helpe thē selues. And yet doth he speake more sharpely a lytle after. That euen as he whyche is partaker of ꝑ sacrifice of god is partaker of the true sacrifice 1. Cor. 10.

so

so he which doth communicate wyth suche faulty and defyled maner of doinges is polluted & defyled, it is a vayn thyng (saith he) to replye, that the ymage is nothynge and that it can do nothinge. Let vs be contente that in as much as ỹ vnbeleuer doth sacrifyce vnto Deuylles/ who so haue any thynge to do wyth them in this acte gyueth hym selfe to the deuyll in lyke wise. Now can no man be partaker of the lordes table & of ỹ deuylles togyther: neyther yet drynke of the lordes cuppe and also intermedle w̃ the deuilles cuppe: who so euer doth take ỹ one doth clearely renounce the other.

Daniel.iij. And in dede yf Danielles companyons myght haue scaped

ped by this subtiltie, it was ve-
ry foly and rashenes for theym
willingly to offer theym selues
vnto deathe. Mighte not they
haue agreed within theym sel-
ues to saye. Other men do wor
shippe the Jmage, but our spirit
tes shalbe erected vp to heauen
to worshyp the lyuinge God.
Thus the cause standynge for
to auoyde daunger, let vs be in
the company of other, sayinge
as thoughe we folowed them.
Coulde suche cauillation quyte
them before God? Euery man
will saye naye. Well what shall
we saye then, shal we accuse the
of an vndiscrete zeale / because
that they had rather suffer the
selues to be cast into a burnyng
fornace then to counterfaite or
feyne, and haue their hartes ne

uer

uertheles alwayes vnto God. But this were almoche as to reproue the holy ghoste whiche prayseth them for this their cõstancy. Some man will saye, ỹ euery man can not be so constãt and stedfaste. Well foloweth it therfore vpon that, ỹ we shulde not folowe the exemple which is set before vs for a doctrine.

Euen accordynge as we do seke sterting holes for to excuse our syn: so semeth it vnto some men, that they haue a good solucion for this texte: when they saye, that it ought to be vnderstãde of the Idolatry of the heathen, and therfore it ought not to be applyed vnto our tyme. For the Paynims (saye they) were not onely deceyued in vsing

singe of peruerse ceremonies: but also in as moch as they had Goddes deuysed & forged oute of their fantasye. It is no meruell then (say they) yf our lord do so greatly reproue their maner of doinges: but this is not all one with that that is done amonge the Papistes: For although the seruice of God be amonge them corrupt and fautie, yet alwayes their intention is none other but to worshippe God. To be shorte, they arme them selues with this diuersite that they thinke there is not so greate parell to be partaker in any Idolatry the which is coue red with the name of God, as in an other that were altogither withoute anye couer. But vnto this I answere that for as

moch

moche as the worlde goeth a-
boute to serue God after a per-
uerse and an vnlawfull maner,
that then it doth worship an I-
dole: what cloke so euer they
make. Then, they that inuente
superstitions whiche God con-
demneth and refuseth, mighte
very well say, we will serue god
but in asmoche as God accep-
teth not suche seruice they do it
Rom.1 rather to the deuyll. Wherfore
sainct Paule saith, ỹ they which
did transforme the glory of god
into any corruptible figure, did
serue the creature and not the
creator. But to thintent a man
maye vnderstande more playn
ly, how feble this defence is, let
vs take the examples of the scrip
ture conuenient vnto this pur-
Numb. 21. pose. Marke the brasen Ser-
pent

pent whiche was not inuented rashely by the folyshnes of men but by the will of God. It was not onely a memoriall of the benefyte which God had done to the people of Israel, but also an holy Sacrament of Jesus crist Afterwarde dyd they make of it an abhominable Idole, & yet neuertheles, this was not done without a Godly shewe or pretence of the name of God. I demaunde now yf that any of the in the same tyme had made as thoughe he had worshypped it for to fashion him selfe vnto the superstition of the people, whether that we wold excuse him. I thynke there is no man that wolde not condempne him.

Exod. 32

Loke also vppon the golden Calfe whiche Aaron dyd caste,

was

was not the same to represente the lyuinge God: for when he made proclamatiõ that the people shulde assemble togither for to kepe the feaste of the Lorde whiche had brought them oute of the lande of Egypte, ẏ same was receyued of euery man wt out contradiction: it was then a Ceremonye set vp to honour God with. But because it was falſe and peruerſe, it was reputed for Idolatrye. He that had feyned him selfe there to consente excusinge him selfe by the tytle of God, hadde he therfore bene gyltlesse? We wolde all of vs condempne him. How commeth it then in a lyke matter, we will not seme to erre. As
3. Regũ. 12 moche maye we saye of the Calues which Jeroboam prepared

for

for he professed not to bringe in any new God: but rather protested that he wold always hold hym vnto the lyuing god. And in dede he had none other respecte then to kepe ỹ people frō goinge to Jerusalem, for feare leaste they shoulde ioyne themselues agayn vnto the house of Dauid. This was notwithstandinge ydolatry, bycause he inuēted a strange maner of worshippynge against ỹ worde of god. yf that any man now whiche cōsented not vnto this abhomynation had sacrificed there, had he done well? And without makyng any more a do. Reade we that any seruante of god did at any tyme worshippe there? No but contrarywyse we reade ỹ the Lorde by hys Prophetes

forbad it as a cryme very abhominable.

Now to make an end of this artycle the temple of ỹ Samaritaynes, was it builded vnto ỹ name of Jupiter or Mars. We knowe that it was done to the name of the lord god of Israel, was it therfore lawfull for any faithfull man to worship there. It is very playne ỹ it had byn an extreme abhominatiō. I conclude then vpon these reasons inuincyble, that it is no more lefull to communicate in an ydolatry which is decked with the name of God then if it were all together the sacrifice of ỹ heathen.

Nowe, before we passe any further, in as moch as we haue now sene that ydolatry, yea, all

though

although it be committed but fainedly, doth alwayes displese God: it is conuenient for vs to applye this doctrine vnto our tyme. If a man were amonge ỹ Turkes, there were no doubt but he should do wickedly and agaynst god, to enter with thē into their synagoge/ ther for to kepe their superstition. And yf there myght be foūd paraduenture any man so far past shame as for to aproue this, he should declare himself to haue no fear of god nor any conscience of sin. A good cause whye. For loke euen as ỹ worshippyng of god done in the churche or in the cōpany of the faythfull after hys word is a solempne acknowlegynge that we do holde and excepte hym for our god: and that

we do honor hym openly. So a man to ioyne hym selfe with ỹ Turkes or Paynims for to follow their maner of worshiping that they vse (which is naught) It is a kynde of forsakynge of god, by which he is defiled and accursed. To say so moche of ỹ Papistes, plainly it semeth a very straunge thing. For we haue many thinges with them to cõmon together: & what soeuer deuisiõ or variance there be betwene them and vs, yet muste we (wout all comparison) haue more felowshyp with them, thẽ with the heathen, yea, and yf it were but for the honour of the name of Jesus Christe whiche they beare: in which thing also we agre with them.

We muste see then where in

and

and how farre it is lawfull for a christian man that is well instructe in the truthe of the gospell, for to communicate withe them/ for I speake not, but bycause of thē (to whom god hath opened his truth) wt how great filthines the whole papisticall church is replenished. To iudg now well of this matter, it is necessary to be noted that of that which men call ye seruyce of god there is one parte whiche was Instituted all together directly against god: another part hath bene depraued and abused by ye faulte of them whiche misused it. Albeit that at the beginning the first originall was not euil. Further that there be many ceremonies whiche a man by no meanes can excuse, but ye they

conteyne playn ydolatry. Now there be other which be vayne and folysshe, neuertheles of thē selues they cannot defile a man excepte that a man in the obseruunge of them haue any superstitious opinion. Thirdely we must marke that there be some thinges that were cōmaunded wickedly whiche notwithstanda christian man may kepe without offence. Other ther be whiche may not, neyther ought not in any wyse to be obserued. It is not necessary for to handle or entreat of all these kyndes one after another seuerally. It is sufficient to touche them to the intent that a man may know ỹ I am not so sharpe & extreame as altogether and without exception to forbid a christian mā

that

that he may not confirme hym selfe to the Papistes in any ceremonye of obseruation: for I intende not to condempne any other thinge then that whiche is playne euyll and manifestely naught. And bycause this can not be well vnderstande but by examples, without goinge any further about the busshe, let vs set forthe the thinge euen as it is, amongest the papistes there is masse songe dayly, they that wyl seme more deuoute then other, go to the churche to heare it: whether may thys thynge now be excused? Who soeuer hath but meanely profited in ỹ Gospell is not ignorante but ỹ thing is none other than playn sacrilege & abhominatiõ which the priestes do there. I praye

you, may a man go to bow hym selfe before an Idoll, that euery man should know that he hath a deuotion to a wicked thynge and it not syn in so doing. But if it be so, what shoulde become of that that the holy ghoste speketh by ỹ mouth of saunct Paul that we haue not to do with ỹ vnfrutefull worckes of darknes but rather should reproue thē. Beholde a worke that I know to be wicked and doth displeasse god / I haue to do wt it. I make as though I accepte it & afterward thinke that I haue clene handes. What is ỹ anye other thinge then (as ỹ prophete Dauyd speaketh) for to say wyth ỹ wicked let vs do hardely that that liketh vs / for god seeth vs not. But these men do allege.

Ephe. 5.

Psal. 14.

It

It is not we that do it, but syn. What can we do seing ꝑ it lyeth not in our power to amend it. I answere that the euyll which I reproue is in them ꝑ absteine not from ꝑ thinge whiche they know to be euyll: but defile thē selues by wrappyng them selues in it. And in dede touching this poincte it is not harde to stoppe their mouthes. Now of hye masse it semeth to many ꝑ it hath a better cloke & a more apparant shyne. for all thoughe (say they) that there be moche corruption in it (which we can approue) neuertheless, for as moch as to vs it is as it were a memorial of ꝑ supper of ꝑ lord (euē so do we take it) then whē we come there it is to reduce into our memory the death & passion

passiō of our lord Jesus, well is the matter at that poynt that we may transforme thinges after our appetit & say that darknes is light. I pray you what similitude is betwene ỹ holy Sacrament institute of the lorde Jesus and this confection cōpounded of euyll. First to speke of that that the masse is holden for a sacrifice, by whiche god is pacified not only w̄ the lyuing, but also w̄ the dead, think they ỹ this is nothinge. Is this nothing nother ỹ ỹ Canō which is as it were ỹ principall substāce of ỹ Masse, is full of such abhominable blasphemies. In lyke wise ỹ prayers for the soules in purgatorie which we knowe to be altogyther superstitious. But yf there were no more but this

this deuelish Imaginatiō for to sacrifice Iesus Christ vnto god to ỹ intent ỹ such a worke shuld be a satisfactiō & an attōmēt for ỹ quicke & ỹ dead, is not this a manifest denieng of his death & passion: the which is made of no value if that mē do not acknowledge it for ỹ only & perpetuall sacrifice. Is it not a playne corruption of the holy supper. It is sure that these two so abhominable pollutions cā no more be seperated from ỹ masse, then heat from fyer. Whosoeuer cōmeth thervnto to be partaker of it/can he be puer and cleane commyttyng suche an acte. Is this the honor which we beare vnto God our father and to Iesus Christ our maister & redeamer, that when we see suche a

spite

spytefull dede done of one and other, in the steade of speakyng against it, do come & ioyne our selues vnto hym that dothe it. And that worse is, do allure other by our examples to do as muche. Is it not to shamefull to say, ỹ a man in dishonouring of god and gyuing example vn to his neyghbour doth none euyll at all. Then is their Idolatry which passeth all vngodlynes, to worshippe a pyece off breade as God, and to say that it is no more bread but god him selfe. If that same were the supper of our lorde whiche there were duly mynistred, we graũt well than, that there shoulde be a true spirituall receyuinge of the bodye and bloude of Jesus Christe. But yet therfore were

not

not this as moch as to say that ỹ substance of bread were chaũged: or ỹ the body were hidden within it. For the supper is geuen to cause vs to lyfte vp our myndes on heyght vnto heauẽ not for to fyxe them vpon these visible thinges and sygnes of bread and wine, which be there present with vs.

Now then/if this were the very supper in dede, it were a perilous & a dampnable fantasye, to worshyp a piece of bread in the steade of Jesus Christe. Other elfe to seke hym there. But it is not now necessarye to enter into his disputation. For by what meanes belongeth it vnto the masse this promes of Jesus Christe, when in geuing of the bread he sayde take, eate,

this

this is my bodye, whiche shall be deliuered for you. For before he promiseth any thinge, he cō-maundeth that the sacramente be distributed amonge the faithfull. Is this done at the masse? No but rather contrary wyse, the prieste doth his busynes alone aparte as though he wold exclude and excommunicate ye whole congregation.

Thinke we then that in doyng altogither contrary to ye Christ ordeyned, we haue him yet tied to our gyrdles for to play with hym as with a lytle babye? Or else rather as a tenys Ball for to whirle him here and there euyn as it pleaseth vs? Furthermore, he addeth, that we do celebrate his sacrament in ye memorie of him there by preching hys

hys death with prayſe and gy-
uynge of thankes. Now, howe
cā this be done in ỹ maſſe, wher
there is not ſo moche as one
worde vnderſtand: but altogy-
ther is done and ſpoken in an
vnknowen tongue. Moreouer
it is vnto vs ỹ Jheſus Chriſte
directeth him ſelf in promiſing
vs in the communion of his bo
dy, when he geueth vs ỹ ſacra-
mentall bread. In the maſſe is
there nothinge of all this, but ỹ
Prieſt after the faſhion of In-
chaũters or Jugglers bloweth
vpon the bread to charme and
cuniure it. Wherfore, thinke ye
this to be good? To be ſhorte,
ye ſhall as ſone proue, that ther
is any ſimilytude betwene the
Popes maſſe and the ſupper of
our lorde as that the day ſhold

no

no more be cõtrary to ỹ nyghte Then what elles can the worshipping be which men do ther to the breade, than abhominable Idolatry. yea more grosse & more folysshe then euer was any amonge ỹ Painyms. Now let vs se with how good a conscience a christian man may be present there, for to fashion himself there lyke vnto other men. Beholde an Idoll that is lyfte vp on hygh on the shoulders to be called vpon and worshipped as God. I shall fall downe on my knees I shall make protestation to worship it. And then afterwarde I wold not that any man shoulde reproue me what meaneth all this. Though no man should speake a word doth not the acte it selfe accuse me ynough

nough wherefore though men do spare me, yet god wyll not spare me. Nowe yf there were no more but this, I se not what cloke any faythfull mā can fynd for to purge hym selfe, that he shoulde not be faultye in thus doynge. And yet neuertheless perceyuinge that they haue no thynge to laye for them, do not yet cease to fynd cauyllations pretendynge the auctoritie of this man, or that man, for their buckeler. But to what purpose must we set thopinyon of men plat agaynst the worde of god. I apeale theyr owne cōscience, yf the same do not condempne thē, what shall it then helpe thē to be absolued of men when before god they be conuynced for to do euyll. But this is it that

I saide at the begynninge that, manye do aske me, not for to know the verite but to haue an answere agreable to their desyre. And our lorde to punysshe their hipocrisye, suffereth them to fynde such e as they seke: but ꝑ is none other but vnto their more greuous confusion.

But for as moche as this euyll is wont to spriede it selfe abrode very farre euen almoste among all mẽ, for to haue more cleare and easy declaration of this matter: let vs consyder in a some, that whiche men be cõmonlye accustomed to do. Behold then, what euery man will do for his owne parte, I speake specially of the better sorte of ꝑ worldely wyse people, whyche wyll enterteyne and kepe them sel-

selues in the fauour of ỹ worlde: on the sundaye he wyll not onely take holy wâter (as they call it) with other lyke ceremonies and also go to the Masse, but also vpon all other holy dayes, of ỹ which one part was institute, of very manyfeste superstition: there one syngethe Masse in ỹ honoure of a Saincte, yea, off such one where of there is none other probation, then that the Pope hâth put hym in hys paradice. But yet although it were a Sainct approued, shal one synge Masse in the honoure of hym. Can there be any gretter abhomynation, thẽ to transfer the Sacramente of our lorde vnto such an abuse. And thinke we that the lord will make hym selfe subiecte vnto suche fylthy-

nes. Besides this, what prayers do they make there? Wicked ones and stuffed withe blasphemyes. Let hym that dothe communicate withe thē, excuse hym selfe yf he can. Now euery man doth this commonly. If ỹ for any other wolde flatterre them in this, were it not euen to betraye the truthe?

Now when any man shall be maryed, where as he ought to represente hym self before god and hys churche, that his marryage myghte be blessed. Fyrste there shalbe many folysshe gaudes, whiche be mete to defyle him. Finally, he shal pollute him selfe altogether by byinge of a Masse with his owne monye. I demaunde this of you, when the Priest selleth the Masse, is

it

it not sacrilege. What shall we say then of hym that byethe it. Our lord sayth, that a good make is a speciall gyfte of hys goodnes, now thē it were mete for hym to geue hym thankes & to desyre hym to accomplishe that which he hath begonne in makynge the maryage to prosper. Is not this to prouoke his wrathe for to vse such abhomy natiō. We knowe all how moch our lord doth honour mariage, and in what estimatiō he wolde that we shoulde haue the holynes therof, when he compareth it to ỹ spirituall vnion, which he hath wt his people thorow ỹ vertue of his holy spirite. Shal we polute ỹ thyng which is ỹ ymage of ỹ coniūctiō which we haue wt ỹ lord Jesus, & begyn ỹ same with the denyinge of his death.

Do not we thinke that the lord wyll punysshe greuously such outragiousenes. The mariage fynysshed, they haue a chylde: where as he shoulde be presented vnto the lord for to receiue baptysme puerly after his institutiō: in the stead of the same he is defyled withe very manye peruerse and prophane ceremonies. It is truthe that be cause of the same, the baptysme ceaseth not to haue hys vertue as touchynge the chylde, bycause the holy ordynaunce of god can not be abholished by the folysshe inuentions of men: but ỹ father shall not be excused of synne in consentynge to suche a mynystration of baptisme which is al together faulty and corrupte. I passe ouer the Jewes superstition

stition which is vsed at ỹ churchyng of the mother and at her commynge abrode. Nowe we wyll come vnto instruction off a howsholde. Who is he that hath any care to haue hys seruauntes ryghtly taught for to serue god after hys worde? Is it not rather a thyng to cõmon, to let them lyue in ignorauncе lyke brute bestes, and wythout carefulnesse of withdrawynge them frõ Idolatry? But there is greate daunger (say they) to speake vnto them. Let vs passe ouer to speake of the daunger for this presente tyme. Shal ỹ be a lette that men shoulde not do it? Is it reason ỹ we shoulde be serued euery mã in his house and that god be there not with stãdyng dishonoured? Thynke

we that a housholde deserueth to prosper in whiche god is not ẏ soueraigne lorde. And what do I speake of seruantes, howe many fathers are there which dare instruct (as they ought to do) their wyues and children. yet neuertheles, for as moche as these faultes do rather declare one to be neglygent in doynge hys dutie, then to offende god in doinge expresly the contrary: I do not prosecute in euery thynge agaynste them very bitterly. For as moch as my intent is, to speake of suche deades as men commyt agaynste the commaundement of god: & be transgressynges of his law.

All we which haue receyued the pure doctryne of the gospel do graunt well that their diryges

ges and oblequies for the dead be very abhomynable. Fyrste, for as moche as they were at ỹ begynninge inuented falsely agaynst the scripture, and also ỹ they be derogacion to ỹ death and Passion of our Lorde Jesu Christ.

Now yf that a mans father or frend do dye or a neighbour he that calleth him self a Christian man will go with the other, makinge as though he prayed for hys soule. What cloke haue they for this, except it be suche a one as can not kepe away the rayne? Nowe, yf the father or wyfe dye, he will not onely approue these sacrileges in standinge by them: but wil also bye them wt his mony: yf the priest in sellinge the Masse do folowe

the

the market of Judas.

Now he that putteth ỹ same in practyce and geueth him wages, shall he be gyltlesse? I will speake nothing of that men do all the rest of the yere: I wil only entreat of the feast of Easter What do al they then communly, which do professe the Gospel They sticke not to go vnto confession, not onely to satisfye the tyrannous commandement of Antychriste: but also consent to ỹ blasphemyes that shall please the Priest to pronounce ouer them, and by suche consentinge as it were sealed to thē: for as the Priest doth gyue absolucion by the auctorite of the seate Apostolyke (that is to saye) of the Idole of Rome, whiche can do none other but destroye and curse

curse, euen so must he receue it as a very holsom thing. I aske whether this cã be found good that a Christen man shuld present him selfe and fawle downe before the vicare or depute of Antichrist, for to receyue remission of synnes, in the steade of ȳ whiche he oughte to seke at the minister of the Gospell. In like wyse, he enioyneth him penãce but what is it? It is most communly to mumble vp certayne Aue Maries, before a crucifix, to cause Masses to be done, or to do other lyke Idolatry. And to what purpose? Forsothe to make satisfaction vnto God, & to recõpence him. If this work may be allowed, I can not see, what synne one maye reproue in all the worlde.

But

But to thintent I be not ouerlonge, let euery man reckon with him selfe the dampnable superstitions whiche they then commit in thre or fower dayes And who is he that abstayneth frō them, it is possible that ther be some, but the numbre is very small. A Chusten man whā he hathe lyued continually in this fylth and myre, yet cometh there worse at the deathe, for then is it, that the deuell troubleth him and gyueth him most assautes. for ether friers or prie stes shalbe at his elbowe, for to seduce and deceyue him, vnto whom although he consent not yet must he neuertheless graūt them somwhat and make vnto them a good face. What tormēt shall he fynde in his hart, which must

muste immediatly appeare be-
fore his iudge Jesus Christ, af-
ter that he hathe bene ashamed
or afraied to confesse him. Con-
syderunge that this sentence is
gyuen alredy, that who so euer Mark. 8.
is asshamed of me or of my wor
des before men, of him wil I be
asshamed when I shall come in
myne and my fathers glory w̄
the Aungelles. I thoughte I
wolde set out this myrrour be-
fore men in the whiche euetye
faithfull man (that lyueth amō
ges the papistes) might behold
the faultes, which he doth, and
the cursed estate wherin he is.

Now haue I brieffely com-
prehended them in a grosse som
lounge rather to dyminish and
leaue many thinges oute, then
to amplifie and enlarge ꝑ same
whiche

which of it self is but to bad. Euen so, whan a man truly fearinge God and comparinge of that he doth, with that whiche is here writen, shall knowledge that he synneth double so moch in other thinges which I haue not spoken of. And then he shal haue good occasion to condēne him self: and shall not dare to open his mouth to defende him.

But because there be some which thinke all good ynoughe when they haue some excuse, as it were a buckler for to put before them. A man must beat out of their handes all that wherewith they were wont to arme, and helpe them selues. It is a very commun thinge to alledg the exemple of Naamā the chief Capitayne of the kynge of the

4. Reg. 5

Al-

Assirians warres, who after ꝑ he had made profession, ꝑ from thence forthe he wolde worship the god of Israell: neuertheles asked leue of the prophet Helizeus for to entre with the kyng hys master unto the temple of ꝑ Idoll whiche was worshypped in his contrey. And bicause the kyng leaned upon his shoulder he demaunded, that whether when ꝑ kynge enclyned or bowed downe hym selfe, yf it were not lefull for hym to stoupe or bowe. Now for as moche as ꝑ prophete did graunt hym this, it seameth unto dyuers that it were not euyll done for a man to fayne or dyssemble in a lyke case. I wyl then direct my wordes agaynste hym which wold pretende this colour for to iustifye

tify hym self and wyll answere hym. My frynde I meruell to moche, that seinge thou haste the generall worde of God as a great hygh way alredy made and beaton, in the whiche thou canste not fayle, how it cometh to passe, that thou haddeste rather declyne vnto one partycu ler exãple which is (as it were) a narowe pathe and lytle vsed in the which thou mayst lyghtly go out of the way. How happeneth it that thou art so suttle to seke out stertyng holes, and canst not see at all whyche way to enter in at the gate? Doeste thou not knowe well, that it is a thyng not very sure, to folow the perticuler examples wyth out hauyng other approbatiõ? For our lorde dyd some tyme per-

permyt vnto some of hys faithful (as it were by priuilege) that which he did forbid to all in generall. In lyke wyse, he hathe suffered that thynge which he hathe not therfore approued. We reade not that Naaman, of whome we now speake, was at any tyme circumcised: and it is not verye lyke that he was in dede. Wilt thou excuse thy selfe therfore, that thou shuldest not receyue baptysme? And wylte thou say, if I wyll now reason the contrary, that in as moche as the worshyppynge and the confessynge of hys name proceded of faythe: loke how moche more cleare knoweledge thou haste then Naaman, so moche art thou more bounde to geue glory vnto god? I put case I am

swere the thus. It is no marueil of Naamã though he were by the prophete sente agayne wyth suche permyssion, seynge he had but a very lytle sparke of the veryte: but thou whiche haste a great measure of knowledge houldest thou ordre it so as though thou were not more boumde to confesse god thē he? God is no sophister to receiue suche euasions, shall thy conscience then be in reste? But yet I haue an other answeare for suche maner of people: for I do say, that they do falsely abuse ỹ scripture in this place, whē al is well consydered. Fyrst we must consyder that the kynges chief capytayne in his ydolatry was wonte to do many sacryfices, seyng that euery perticular per

son

son of meane estate dyd so. And what doth Naaman promyse among other thynges? He protesteth that he wyll neuer do sacrifice more but onely vnto the God of Israel. Nowe is it certeyne, that thys was as moche as to make profession openly & knowne vnto all ỹ world, that he is no more an Idolater: euẽ as he had caused it to be proclaimed by the sound of a trompet. For who is he that can doubte ỹ he had not forsakẽ those goddes to whõ he ceassed to make all those sacrifyces, whyche he was wonte to do afore tyme? Furthermore, he requireth to cary awayof ỹ earth of Israel as moch as two Moiles might carye, that he myght sacrifyce there vnto the lyuynge god: to

thentente he myght not defyle hym selfe by sacrifycynge vpon an heathen grownde. Haue ye not here now a nother solēpne declaracion whiche he maketh to put away all doubte, that he wolde not lyue any longer in ỹ superstition of the Assyryans: yea but afterwarde he asked leaue for to worship in ỹ temple of Remmon. If that were to make as though he worshipped the Idoll, it shoulde haue some apperaunce for them, but nowe a man may se the contrary. Beholde the wordes whiche he vseth, yf the kynge my master do peraduenture entre in to the temple of Remmon, and that he do worshyppe there leanynge vpon my hande: yf I worshyp also lykewyse, that the lorde im

pute

pute not the same vnto his ser-
uaunt. This worde worshyppe
is as moch to say, as to enclyne
or bow downe. Wherfore is it
then that he sayth expressly, yf
the kyng leanyng vpō my hand
do worshyppe: Forsothe to sig-
nyfie that he wolde not bowe
downe, but for good maners
sake, that he myghte be no let
vnto the kynge. Then in that
he enclyned or bowed downe
his body it was not for to make
as though he worshypped the
ydol but for to rendre and giue
hys accustomed dutye to the
kynge. Let hym then that wyl
defende hym selfe wyth therā-
ple of Naaman, fyrste pourge
hym self of all superstition and
ydolatry, and declare that he
wyll in no wyse consent vnto a-

ny. Nowe when he hath made thys knowen we shall be no lenger in controuersy. But I pray you what a mockynge is thys, to allege the example of Naamã to couer or cloke them wythe: when there is so greate a differrence in the matter. For ỹ they do, is nothynge els but to shew that they will playe the Idolaters with other Idolatres. A man can not satisfye God with suche vayne and tryflinge cauillations.

Baruc.6. I haue hearde some also alledge that that is on this wyse written in the Epistle that is ascribed vnto Jeremye, when ye shall see the Babilonians beare aboute their goddes of golde & siluer and that all men doo fall downe before them, ye shall say in

in your hartes, it is thou lorde whiche oughtest to be worshipped. But doth thauctor of this epistle in exhortyng the people of Israel, to geue glorye vnto god in their hartes, suffer them to make curtesy vnto ỹ ydoles: What helpeth them so folyshly to abuse that same sentence: And I praye you, he that outwardly doth honour vnto Idoles, how can he saye in his hert that vnto God he ought to doo it: except he do accuse his owne dede and condempne him selfe before the iudgement of God: As for me, I require not of the faithfull, that when thei see the Papistes beare about their reliques and other mamettes, ỹ they shulde snatche them oute of their handes or els cast dirte

at theym, for it belongeth vnto Princes and hygher powers to correct suche abhominacions: but that they do absteyne from fylinge them selues with them And seynge they maye not be suffred to worshyp God openly that they do yet at the least glorifye God in their hartes and absteyn from outwarde Idolatry. The exemple of S. Paule lykewyse, whiche they alledge, hath a lytle more apparance wt it, but it serueth them moche lesse then that same of Naamã, which we haue proued to serue them nothinge at all. S. Paul (saye they) knowinge wel, that the ceremonies of ỹ lawe were abolysshed, yet for to please his nacion dyd vse them in shauing and purifyeng of him self, after

Act. 21.

the

the custome of the lawe, for to offer in the temple. Now it semeth vnto thē, that if S. Paul synned not in doyng thus: ẏ it is no more euyll done to go vn to Masse for a face, and to do other thynges whiche I do reproue. I answere, that they do great iniurye: fyrste vnto god, for to cōpare a ceremony which he hath institute with an ydolatry all together wicked and abhomynable: as is the papisticall Masse. Secondarely, vnto S. Paul, to laye to hym ẏ he hath done such an acte, as they them selues do: but loke what it is when men wyll cleare them selues in euyll doyng: a man doth allwayes defyle hym selfe double. This Ceremony that S. Paul vsed thē, was it reproued

of

of god or else was it indifferent yet durynge the tyme vntyll ỹ gospell was better and more openly spredе a brode. There is no man which wyll not graunt me, that of it selfe it was none euyll thyng, neyther yet dampnable: for it was in verí dede of it selfe a sacrifice of prayse and giuynge of thankes that he did vnto god. The shauynge and ỹ purifyeng were in dede of the shadowes of the law: but there was yet no incõuenience in thẽ, but that a christian man myght vse them vnto edifiynge. And this is it that Saincte Paul hym selfe sayth, that he was be-
1 Cor. 9. come a Iewe vnto the Iewes, to the intente that he myghte wynne them: and dyd obserue the law bycause he might draw them

them to the gospell. In thys Masse what thynge is there like vnto thys? I take ỹ Masse for all other maner of fashions of doynge, wherin there is any euydent Idolatry or elſe ſuperſtition altogether fyghtyng agaynſt thè worde of god. What reason is it then to applye the dede of Saincte Paul, whiche was none other but good, for to maynteyne thynges that be all together naught? yf it be al one a man to shame hym selfe and to fall downe before an Idoll: then wolde I graunte them to folow the example of Saincte Paul: but to put thinges together in a rome that be nothyng lyke, it is to confounde all togethet. How be it, ther is yet more to be regarded, that is thentēt

and

and ende of the thyng: for if S. Paul to kepe him self in fauour of the worlde, and for the feare of hys flesshe, dyd vse such dissymulation, he shoulde be the first that wolde reproue hym selfe. But we know that he had none other consideration, then for to edifie the poore ignorante and rude people, and that he myght offende no person. Who be they now a dayes whych dare boast them selues of such a zeale, for their owne conscience doth reproue them: yet neuertheless, muste we contende aboute this matter, as though there were some doubte in it, for ye shal see a great nombre of them, which do counterfaicte for to enter in them selues wyth the papistes, and do coloure and cloke them sel-

selues wyth this goodly cloke. We do it not but bycause we wolde not offende. Fyrste I do sende suche kynde of persones vnto the iudgemente of god & to the wytnesse of theyr owne consciences, where ye shall fynd that they haue none other respecte, but to auoyde trouble & daunger. What wyn we nowe I pray you, to flatter our selues euē agaynst ꝑ verite: &c. What shall it helpe vs to defende our selues by lyes, when I haue inuented an excuse: Beholde my honor is decked that I am not addicte neyther to my bely nor yet vnto ambition: and yet not wythstandynge I know well & can not deny that there is none other thynge that dryueth me vnto it. But now some man wil laye

lay to my charge, ẏ I do rashly to iudge the secrete thoughtes and that the same belongethe onely vnto God. I answere, ẏ my iudgemente is proued true inough, by that euery mã seeth wythe hys eyes. Let vs not mocke with god. If there were no feare of losynge of the lyfe or of the goodes or auctorite or acquayntaunce or the fauoure of frendes, whiche do hynder a man, frely to do or speake: shold a man fynd amonge a hundred yea one amonge a thousande which wolde dissemble so as all men do nowe. But seynge the worlde is come vnto suche an vnshamefastnesse for to mocke w̃ god so, I graunte that their intent be suche as they pretend and I wyll no further inuey a-

gainst

gainst theyr hipocrisy. Let vs now examyne the dede it selfe, for feare to offend (say they) we be constrayned to make a good countenance in fashionyng our selues vnto the superstitions of the papistes.

Now to see whether it be so or no, we must fyrst vnderstand what it is to offende, for when S. Paul vseth thys worde, offende, he signifieth ỹ troublyng of a conscience wherby it is letted to come vnto Jesus Christ or caused to fall or drawe backe from hym, now whē he handeleth thys matter of whiche we speake of, he commaundeth vs to be well ware ỹ we offend no man, well how is that? Take hede (sayth he) that thou eatest not of the Offerynges made vnto

1 Cor.8 vnto Idolles in the presence of a weake person that is scrupulous, for ꝑ is an offence. Wherfore? For sothe in as moche as hys conscience is therby edifyed to do euyll, for he thynketh that such meate is defyled, and yet neuertheless, he styckethe not to eate of it, folowing thine example. Beholde nowe how thou art cause of hys ruyne, or else, if he absteyn, he is troubled in his harte, thynkynge ꝑ thou displeasyste god in so doynge: and is by this meanes set as it were on fier, and in daunger to giue ouer, bicause he is not wel grounded in the truthe of god. We see then from what offence Saincte Paul calleth vs backe it is, whē we through our rashnes be the cause that a weake per-

parson doth so stumble, that he fall vnto ruyne, or turne from the ryght way, or else be hynde red, and to be shorte. When we plucke hym backe, or be a iet vn to hym to profyte in oure lorde in the steade of that we ought for to further hym. In lyke maner, to the Romayns. After that he had shewed, that it was an vnkryndly thyng & agaynste charite, for to trouble a weake person bycause he maketh hys conscience to eate of all maner of meates and that he shoulde not constrayn hym: nor to be to importune agaynst hys consci- ence. Fynally, that he shold not dyscõfort nor dyscourage hym. And when he wolde conclude hys purpose he sayth. Let eue- ry mã please hys neighbour in Rom. 14.

well doynge vnto hys edyfy-
enge.

Now we see the marke wher
vnto we must haue an eye whē
we go aboute to auoide offence,
it is that we gyue not an occasi
on vnto our neyghboure to be
edyfyed in euyll, nor yet gyue
hym any euyll exaṁple, neither
to say or do any thynge, where
by he myght euer the soner, go
out of the ryght waye. Where
vpon it is ealy for vs to iudge,
whether that they whych bow
them selues vnto Idolles, and
by their dissemblynge of theyr
christianyte dishonour god, do,
by thys meanes auoyde offen-
dynge. Fyrste they shew them
selues that they haue no great
zeale vnto the glory of god, the
whiche they do dishonoure so.

Then

Then do they entyce other to doe the same. I speake of the feble and symple oons, whyche haue already some taste of the truth. And where as otherwise they wolde make conscience to defile them selues with Idolatry, they do take courage and boldnes through their exãple. Fynally, they confyrme the vnbeleuers and harden them in their errours. If this be not to offende, I confesse ẏ I am oute of my wytte. It is very trewe in dede, that they do not offend the worldly people or do runne into their displeasure: neither do they prouoke any person for to persecute them, nor giue thẽ any occasion for to murmur or crye out againste them. But in norysshyng of all Idolatry tho-

row their faynyng, they be the cause ẏ one breaketh his necke, other be greuously hurte, some do fall & some be caused to halt, or else to wander out of ẏ right way. And by this meanes they altogyther, euen from the fyrst vnto the last be blynde and leaders of ẏ blynd, for in folowing one an other lyke Cranes, they doo seduce or leade an other oute of the ryghte way. For as moche as neuer a one of them doth folow the worde of God whyche is the onely true rule. Moreouer we muste note, that when S. Paule byddeth vs to condiscende vnto the rudenes or infirmite of our neighbours that we gyue thē none offence, he wolde not that we should do any euyll thyng, for to do them plea-

pleasure with al: or else vse any dissimulacion, that is not lawfull for vs: but that in all indyfferente thynges whyche God hath lefte in our lybertye, and whiche of them selues be but good, we shoulde haue respecte vnto them, and not to trouble thē. Wherfore the fyrst foundacion shulde be euer to consydre whether ỹ thynge where of we entreate, be lefte vs free, ỹ we myghte vse it in one sorte, or other puerly with out offendyng god, that is to say, to do a dede or leue it vndone, to vse a thyng or to absteyn frō it. Now to include ydolatry in this row, it is to no purpose: Therfore in as moch as to counterfaict in such sort, that one shuld cōmit all abhomynation, is agaynst the er-

preſſe prohibition of god, there is no reaſon at all, to bynge for the offence, to be an excuſe in this behalfe.

Now, they that ſee me to be more indyfferente perceyuyng them ſelues to be voyde of all lawfull excuſes, do not wholely defende that thys is well done or that it is no ſynne to commit Idolatry, for the feare of men: but do alledge that it is a ſmall faulte and eaſy to be pardoned, whē the hert is not there wyth and therfore that it is to paſſe all meaſure, for to reproue it ſo bytterly. And for to gyue ſome ſhewe vnto theyr ſayeng, they doo obiect, that there be many vices remaynyng in the world moch more greuous then that ỹ whiche ought to be reproued

fyrſt

lyfte of all. And therfore men ought not to begynne at thys small infirmyte (as they do take it) yf we wyll not folow the hypocrisy of the Pharyses which swalowed vp an whole Camel and strayned the lyttle pieces there of throughe a sieue. I will begyn to Answere at thys last poynete graunting that there be now a dayes very horryble faultes in the worlde agaynste whiche there is moche nede to crye. I confesse also that when one passeth ouer them lyghtly to tary vpon this onely synne of outwarde Idolatry, that he goeth not weill to worke: euen as now I should spare whores, dronkerdes, theues, disceyuers periured persones, and that I should wynke at couetousnes, Mat. 23.

that I dissembled wyth extor-
cioners, & kynally, the pompes
and pryde of this worlde beyng
only & altogither set to reproue
this vice wherof I speke now.
For then I shoulde not do well,
and also a man myght by good
ryghte reproue me of lacke of
discreatiō as one that lefte ma-
ny secrete wondes alone for to
be occupied aboute the healyng
of one. But for as moche as I
do not see who shall let me to
reproue euery vyce in hys or-
dre, without leauynge any vn-
touched, nowe that this is one
of the nombre, it cā not be deny
ed. yea (say they) but yet it is to
bytterly: for some mē hearyng
you to crye so moche agaynst it
do thynke that they haue done
all their dutye towardes God,
when

when they haue not fayned the
selues to be ydolatres as other
mē do. And euen as all their ho
lynes lay in ȳ, they passe not to
leade an inordinat life, or to be-
gyle their neighbours, or to do
such lyke thynges: notwithstan
ding. I answer ȳ such peple put
ting al their perfectiō in abstey-
ning frō an outwarde thynge &
goyng aboute to please god by
doyng one only poynete of his
law, be euen as farre out of the
way as thother which thynk ȳ
they offende not God by forsa-
kyng of him through the obseruyng
of outward superstitiōs before
men. But it is no reasō, ȳ theyr
faulte shoulde be imputed vnto
me: consider ynge I gyue them
none occasion. My doctrine is,
that a faythfull man ought to

sayne-

sanctify & consecrate vnto god
as wel the body as the spirite:
but yet that the spirite as the
most principall haue the firste
place. Who is it nowe that can
conclude vpon thys ẏ I wolde
bringe in any hypocrysie for to
paye god with outwarde ges-
tures onely. Touchynge that
they do pretende ẏ it is a small
fault a man to feyne for to wor-
ship Idolles and therfore that
it may lyghtly be forgeuen. To
that I answere that yf a man
come to make comparyson of ẏ
commaundementes of god frō
thone to thother ẏ thā he may
well fynde thone greatter and
thother smaller: euen as Jesus
Math. 23 Christ sayde that the principal
pointes of the lawe be iustyce
iudgemente & fayth. But whē
we

we consider euery one of them
seuerally, there is none of them
which ought not to be of great
estimatiō vnto vs, for we know
thys, that Iesus Christe oure
maister sayth. Who so euer shal Math. 5.
breake one of the leste of these
commaundementes and shall
teache men so to do, he shall be
of no estymation in the kynge-
dome of heauen. What is it to
teach mē so to do? It is to make
them beleue, that it is not very
euil done for to transgres some
commaundement of God: as
though it were of small valure,
and by ỹ menes to gyue them ỹ
bridle to do euyll, and to dymy
nyshe the syn. Now, if he which
maketh the breakynge of the
commaundemente of god (how
lytle so euer it semeth to be vn-
to

to our vnderstandynge) more lyght than it is, be so condempned: what shall become of them whyche say, that a man, whan he dothe playne agaynste it in dede, may dissemble hys faulte all togyther & not be a knowen of it at all. And in dede, yf we had not a very peruerse & corrupte iudgemente, we shoulde not dare open our mouthes, for to say, that it were a smal thing to do clene contrary to the wyl of god. For in as moche, as our lorde hath vouchsauyd to open to speake of any thyng, what so euer it be, were not thys good reason, ỹ euery creature should be moued at it for to gyue eare there vnto in feare: & dylygently to obserue the same, that he speaketh. Belongethe it vnto

vs to enquyre, wherfore he cõmaundeth or forbyddeth anye thynge. As though hys onely wyll were not sufficiente vnto vs for a reason.

Now, to thentente that we dysceyue not oure selues, we ought not onely, to loke vnto ỹ thyng commaunded or forbydden: but vnto god whiche speaketh in so moche ỹ we can not disobeye hys worde wythoute dyspysynge of hys maiestye. Therfore it is after hys hyghnes, ỹ we ought to esteme thoffence, & in so doing, it shal neuer seme smal to vs. For this cause, he sayth by hys prophete zacharye. That he wold sende a boke of curse, by whych euery periured person & euery thief should be accursed togyther. Wherby, zacha. 5.

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he signyfyeth, that no man can trāsgresse his law, in what sort so euer it be: but that it is altogyther dāpnable. Which thyng Saincte James doth expound yet more clearely, whē he saith. He that hath kepte the whole law and offēdeth in one poynct, shall be counted gyltie of all togyther. For he that hath forbidden to murder, hath also forbidden to play the whoremonger, to robbe, or to lye. Jaco. 2.

Now, to shew, what offence it is to fayle in any poyncte, he sendeth vs vnto God whiche gaue the lawe, as thoughe he wold say, that the faulte ought to be measured and wayed by this that we do agaynst the will of god, euen by contempte, as it were, settyng nothynge by hys seue-

seueritie, as moche as is in vs.
Wherfore our lord Jesus Crist
reprouynge the hypocrisy of ỹ
Scrybes and pharisees: which Mat. 23.
in such wyse did apply their stu
dye to obserue the smallest com
maundementes, that the pryn-
cypall were lefte behynde vn-
done, sayde not vnto thē. That
they shoulde go aboute to do ỹ
whiche he had moste chiefly cō-
maunded and passe ouer the
reste: but contrarywyse, he spea
keth euen thus. These thynges
ought you to do & not to leaue
thother vndone: as though he
woulde say, there is neuer a one
of the cōmaundementes which
one ought to dyspyse from the
greatest vnto the least: nor one
shoulde not vtterly reiecte the
one, for to kepe the other. We

see

see then, that it is a perilous fa-
tasy to conceiue, that it is a be-
nyall synne and lyghtlye to be
pardoned, for to transgres any
commaundement of god, what
so euer it be: considerynge that,
loke what feare and reuerence
we beare vnto his maiesty: eue
the same shoulde we shewe to-
warde all the poyntes of his
lawe, euen from the hyghest, to
the lowest. And in dede, when
we ones begynne to extenuate
or dymynysshe the word of god
in any poynte, for to bryng vs
here vnto, that we passe not to
do that which is commaunded,
it is an entraunce for vs, for to
cause vs afterwarde for to cast
it of altogether.

Thus, euery thyng that mā
doth agaynst the wyll of god in

one

one sorte or other, indifferently ought to be rebuked, and vehemētly removed. For in this do we shew our selues to fere hym and that we wyl be subiecte vn to hym, yf that we do not omyt one onely tytle of all that he cōmaundeth. How be it, I wolde fayne knowe what reason it is, to call outwarde Idolatry one of the smalleste offences that a man may do. Some man wyll say vnto me, it is bicause I haue not the wyll or thentente to do it, but do it by constraynt, desyrynge to doo otherwyse, yf I myght be suffered. I wyll axe of hym then that sayth so. My frende, yf that thou for feare of displesure, or for drede of some daunger, dost a greate outrage or vylanye to thy father, shoul-

deste thou therfore be holden excused. And howe moche lesse oughtest thou to dishonor God by prophanyng or vnhalowing hys holy name, by gyuyng glorye vnto a Mammet. Thou art constrayned (thou sayest) thinkest thou thē ỹ he estemeth not moche more hys glory, thā thy life &c. But for to put away all contentious altercations, I desyre all them whyche be holden in suche erroure, that they wyll bethynke them a lytle, if it be a lyght faulte to maynteyne that by which S. Paul saithe. That god is prouoked euen agaynst one whiche wolde fyght agaynst hym, by which he saith, that Jesus Christe is offended that one forsaketh hys holy table, and that one is made partaker

1. Cor. 10.

ker of the dyuels table, here be wordes (as me thinketh) able ynoughe to make vs tremble: yea and to saye the truthe, they beate downe all outwarde Idolatry more mightely than I cã expresse. But some man will replye against me, & say, ỹ I abuse thẽ for to wrest thẽ to my purpose. Let vs se thẽ whether it be so or no. The christiã people eyther for feare of daunger, or for other worldly respectes did assemble in ỹ cõpany of ỹ infideles, for to make solẽne bankets in ỹ honour of Idolles: & their excuse was. In our hartes we condempne al their superstitiõ, and know that there is but one onely God, vnto whome all honour is due. Upon this Sainct Paul ceasyth not to crye, that

they prouoke the lord vnto bat
tayle, and pollute them selues
with communycating with the
Deuyls table. What is it that
they do lesse, whyche come to
knele downe at the Masse, for
to approue all thabonynation
that is done there: and whyche
is vsynge of all the paruerse ce-
remonies, & suche as be repug-
nant vnto God, which men do
in the kyngdome of Antychryst,
do shewe them selues to be obe
dyent chyldren, ꝑ is to saye do
sayne that they consente vnto
them and receyue thē as good.
If they deny this, let vs se whe
ther ꝑ causes for which Sainct
Paul is so sharpe agaynste the
Corynthians shal not be found
in them. It is certeyn, that he
consydered twoo thynges, it is
that

that the Corynthyans by suche dissemblyng, dyd gyue occasion vnto the Infydeles, and Paynyms to harden them in theyr euyl, and not to regard the christian relygion. And that on the other syde, the symple weake people were subuerted & theyr consciences troubled.

Thus, bycause of the double offence ỹ folowed of their acte, he threteneth them so charply. And what do thei now a daies ỹ be conformable to ỹ papistes in their folysshnesse? Let vs all wayes take the Masse for an example. They know well, that it is an abhomynatiõ set vp as it were in ỹ dispite of god, they knowe well for what purpose ỹ people come togyther there, & if there were none other thyng

there: they knowe that men do worshyp there an Idol lyftyng vp a piece of bread in the steade of God whyle they knowe this well ynough, do they not yet make as though they worshypped it as other men do? Wolde not they ỹ men shoulde thynke that they do it of good deuotiõ. In thys doyng (I pray them) do they not lay forth the glory of God to be mocked of the wicked? Do not they offende the weake by gyuyng them an euil example with castynge them in doubte & scrupulosite that they wote not what to beleue? It is but loste labour then for them to go about to make a lyghte matter of it, which we see to be so sharpely reproued of God. And yet ỹ more is, it is a know-

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wen thynge, that the Masse is taken of the enymyes of Jesus Christe as a gage for to bynde mē to lyue in their vngodlines: and to serue theyr tyrany. For yf any man go vnto the Masse deuoutly, he is taken for a good and a laudable supporter of Antichriste, contrariwyse, to dysppyse ỹ Masse is as it ware to forsake the kyngdome off the Pope. Seyng ỹ it is so, that a christyan man in goynge to the Masse, doth gyue a testymonie and make a profession that he wyll lyue in Idolatry, & mayntayne thabonynations whiche raigne thys day in the worlde, is not the same a cloked forsakynge of Jesus Christe, and a playne denyeng of hys gospell by crafte? What answere wyll

they make me vnto this, whych wolde coloure their synne, and bycause they can not make it al togyther whyte, they wolde by some meanes darken it, that it should not appeare at all. I say that we ought not to esteme ỹ Masse alonly in it self: but with all the circumstances and all ỹ inconuenences that folowe it. I saye further, that the inconueuiences be suche, that there a man maketh an obligacion for to approue, retaine, and folowe the present estate of the poppish churche, which all Christen mẽ ought to abhorre and defye, yf they can assoyle me this argument with a good conscience & without sophistry, I discharge them, but that will not be this yere.

I

I will yet recite vnto this purpose for the further confirmation thereof, an History that is in Josephus and in the boke of the Machabees, it is of Eleazarus and a woman of the Jues with .vii. children that she had, who al be it it were so, that men wolde constrayn them for to eate swynes flesh, had yet rather dye then to consent thervnto. It might seme at the first sighte that this was rather a selfwilfulnes, to suffer deth for so small a matter, then a righte ordered zeale. But yf we take hede wherevnto these tended, they might do none otherwyse without forsakinge of God: for in constrayninge them to eate swynes flesh, whiche God had forbidden them, their purpose was to

2. Machy. 6. 7.

was to haue a wytnes of them that they were content to condescende vnto the gentils maner of lyuinge. This Hystory is not of the holy scripture, but it is an act that was done in very dede and no fable, yf we doo commende these personnes as martyres & prayse theyr constancy, doth it not become vs to condemne that that is done to the contrarye. Nowe to make an ende of this article, I saye, that all they which take it for a small fault, such a fayning or dissemblinge, to make as thoughe they agreed with ỹ Idolaters do not knowe in what estimation God hathe his honour, and haue neuer tasted of this sentence which he speaketh by his
Esai. 42. prophete Esaye. I doo lyue, I will

will not gyue my glorye to an other: neyther yet my honour vnto Images, for by the same he sheweth vs that he wyll neuer suffer, that hys honoure be gyuen vnto an Idole: but that he will at one tyme or at an other, take vengeance of it. I say also, that they dyd neuer conceyue the grace that God hath shewed vnto vs in ordeyninge that our bodyes shoulde be the temples of his holy spirite, after that he had redemed them by the precious bloude of his sonne our Lorde, and in promisynge them glorye and immortalitie in his kyngdome. For yf they understode this thynge, they wolde make this conclusion with S. Paule, ỹ it were mete for vs to pourge vs from

all

all fylthynes as well of the body as of the soule, and to beare God as well in thone as in the other, consyderynge that both of them be hys

Now, after all these cauyllations be beaten downe, my Lady worldely wysdome cometh in wyth her fyue egges, bryngynge in a perylouse reason. What good shold come of it, yf euerye one wolde declare hym selfe for to serue God puerly. I answere wyth one word, that yf it pleased God, there myght folow of it moche persecution, and that some myghte be constrayned to flee, forsakynge all theyr goodes: eyther myghte be poynted at with the fynger some put in pryson, oother banysshed, yea, and some myghte

lose

lose their lyues. I vnderstand, euen as I haue sayde yf that God wolde suffer it, but we ought to gyue this honour vnto God, to commit vnto him al that might come of it: trusting that he wolde so order the matter, that the euyll (whiche we feared) shuld not come to passe for this is the refuge, wher vnto our father Abraham bryngeth vs by hys example, who hauynge commaundemente to kyll hys owne sonne, when he was demaunded in the waye, what he wolde sacryfice, sayde. The lorde shall prouyde. It is trewly a sentence, which ought to be writen in our hertes, that it myght come vnto our memory by and by incontynētly, whē we be amased in any thynge: & Gene. 22.

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dryuen as it were vnto an extreamyte, yf we coulde do so. ȳ is to wytte, to caste all our care vpon God nothyng doubtyng but that he were wyse ynough, for to directe vs vnto a good ende, when we be destitute of counsell and in perplexite, he wolde not fayle vs more then he dyd his seruaunt Abraham, in delyueringe him from all he uyuesse, whan it was against al the helpe of man. But because of our vnbelefe, we be not worthy to fele the goodnes of God towarde vs. When our Lorde commaundeth vs any thinge, thinke we, that he seeth not the daungers before hande, or els that he doeth not consydere theym? And when he seeth them, thynke we, that he is not

not able to plucke vs oute of theym: And that more is, will we make him a lyar as though he wolde not kepe his promes that he made vnto vs, for to preserue them that folowe his wayes: wherfore in steade of alledginge, what shall become of vs, yf we serue God, let vs learne to saye, seynge that all counsell doeth fayle vs, God hathe some other in store for vs. Are we in a straight / oute of the whiche we thinke there is no waye, to escape oute: Then will he make the waye wyder, onely let vs doo what oure Lorde God byddeth vs, and in what peryll so euer we be, he shall surely helpe vs.
Aboue all thinge the lorde God
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dryuen as it were vnto an extreamyte, yf we coulde do so, ẏ is to wytte, to caste all our care vpon God nothyng doubtyng but that he were wyse ynough, for to directe vs vnto a good ende, when we be destitute of counsell and in perplexite, he wolde not fayle vs more then he dyd his seruaunt Abraham, in delyueringe him from all he uynesse, whan it was against al the helpe of man. But because of our vnbelefe, we be not worthy to fele the goodnes of God towarde vs. When our Lorde commaundeth vs any thinge, thinke we, that he seeth not the daungers before hande, or els that he doeth not consydere theym? And when he seeth them, thynke we, that he is not

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Aboue all thinge the lorde God
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loueth this confydence, ỹ when we kepe his cõmaundementes, we do commit thende vnto his prouidence, and ỹ our spirite do quietly rest vpon the same. But yf that a thousande perylles do present them selues before our eyes in suche wyse, ỹ we knowe not whiche way to wynde vs: shall we therfore say, that goddes cõmaundement is in vaine, and ỹ it cã take no more place. No, but we know that it ought not to be violate nor broken, though heauen and earth shold go together.

Neuertheles, belly wisdome wyll not that it be thus answered, for she obiecteth an other inconuenyence, that yf euerye man shoulde wythdrawe hym selfe from Idolatrye. Fyrste all landes

landes where Antichrist reygneth, shulde be destitute of faith full people. Secondarely, that when they be departed frome ỹ place where they were, they shoulde not knowe where to dwell, consyderinge the regiõs where God is purely called vpon, can not holde them with ỹ inhabitauntes that be there al redy. I answer, that this, feare is verye vayne, for yf that all they, whome our Lorde hathe illuminated, with one accorde and comunne consent, were so stronge rather for to dye or to leave all togyther, then to defyle them selues with wycked superstityons, he wolde helpe them by some meane that we know not of: for eyther he wold conuerte the hertes of the prin

tes and of the Magistrates, & moue them to put downe al Idolatrye, and set vp the true seruice and worshippinge of God, or els at the least wolde mollyfye them so, that they wold not constrayne the poore faithfull people for to defile them selues against their consciences, nor vse no more suche crueltye against thē. Furthermore, that we enter no further in disputation, I saye that we shall not now doubt, that euery one will trusse vp his baggage for to set forwarde. For alwayes thus will the worlde goo, that some shall haue their eyes so blynded that they can not perceyue in what myre and fylthines they lye in: & other, although they do so, & acknowledge ỹ misera-

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ble estate wherein they be, shall neuertheles be hold in through the infirmite of the flesshe for to abyde there still. And some shal be so wrapped with dyuerse cares and burdēs, ỹ they can not auoyde it, al be it they wolde fayne do it.

But it is very lykly (wil some man say) ỹ ther which haue the better zeale & more knowledge for to edifye other, will go their waye: what will come of this then, how can the doctrine of ỹ gospel be multiplied, yf the sede be taken awaye? To this I answer, that yf euery one of them which be here and there, vnto whom oure Lorde hath geuen the knowledge of his truthe, dyd but the half of his dutie to

his power, that there shoulde not be one corner of the worlde which should not be fylled ther with. The fault is, that there is no boldnes nor courage in the moste parte, but yet although all they that coulde not lyue in one Contrey wyth a quiet conscience, bycause they myght not lyue after Goddes worde, dyd departe away, thynke we that the seede of God should vtterly be extyncte? We shoulde rather hope, that god in the stead of one, wolde rayse vp fower. In conclusiō, we shalbe alwaes fooles, so longe as we wyll reason againste God. I know also, that there be some which thynk to cleare them selues very wel by sayenge, that it is an easye thyng for me to say thus seyng

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I am far frō daunger: but that if I were in their place, I wold not be so hotte, but wold do as they doo. I answere, that I say none other thyng, but ẏ whych my conscience constrayneth me to speake: and that, yf I wolde say other wise, I should wickedly blaspheme the truth. Wherfore, if I were in a place where I thought that I shoulde not auoyd Idolatry without daunger, I wold pray our lord, that he wolde strengthen me: and ẏ he wolde gyue me this constancy to prefarre (as reason requireth) his glorye, before myne owne lyfe. & I hope ẏ he wolde not forsake me.

Neuertheless, let vs leaue to dispute what I wolde do, for I do not boaste my selfe: but do

onely shewe that, which as wel I my self, as euery man ought to do. And therfore, whosoeuer dyd otherwyse (were it I my selfe or anye other) he were to be reproued. But what doth it helpe them for to loke vpon me If I do otherwyse then I haue preached, wo be vnto me: for as moche as I shulde condempne my selfe by myne owne mouth. But are they therfore to be excused? let euery body proue his owne worke, saith S. Paule, and then he shall haue glory in him selfe and not in his neyghbour, it is a very cõmune thyng in the world, ỹ one doth make him a buckler for to defende hym selfe, by the faultes of an other, but a man maye not vse thus for to do before God.

Fur

Furthermore, to the intente they shoulde not saye, these be wordes, but fynde me one (I praye you) that doth so. I requyre nothynge off theym, but to folowe that whyche so manye thousande Martyres haue done before vs, men and Women, Ryche and Poore, greate and small. This doctryne then is no speculation, that I haue inuented, euer the soner because I my selfe am (as I and they do thynke) safe and well at ease / but it is the same whyche the holye Martyres of oure Lorde Jesus Christe / haue occupyed theym selues wyth in the myddes of the tormentes that they suffered.

And by thys medytation they were strengthened & holpen

to ouercome the dred and feare of prisonnes, of rackinge, of the fier, of the gallouse, of ꝑ sweard, & of all other kyndes of death. If they had not had thys thorowly prynted in their hartes, that it were better for them to dye an hundred tymes, then to do any thynge agaynst the honoure of God, they had neuer had the courage, to present thē selues vnto the death, for to cōfesse the christian faith: but they wolde rather haue suffered thē selues to be induced for to honour Idolles

Now, their conscience is not recited vnto vs, onely bycause that we shoulde prayse it: but ꝑ it myght be an example to vs, and that we forfake not the veryte whiche they dyd so manfully

ye

lye mayntayne that we do not set at naught, nor corrupte the glory of God whiche they estemed so hyghely, that they shed their bloud for to seale and confyrm it: yf they had thē thought it lawful to escape by symulation or dissemblynge, when men wold constrain them to encline vnto Idolatry: then had it beē now no nede that they shoulde haue geuen ouer them selues, for to endure such tormētes as they suffered. For they myghte haue worshipped God secretly, and made as thoughe they had worshyshypped Idols, for to satisfy their persecuters with al. But they haue taught vs that that is nothynge else but moccage, to pretende that a man doth honoure God in hys hert,

when

when he betrayeth the truthe before men, and so defyleth his honoure by gyuinge it vnto Idolles. And truelye when euerye thynge is well weyed, this is no small condempnation vpon vs/ for to see what an ardente and a burnynge zeale the holy Martyrs hadde in tymes paste in comparison of the cold zeale that we shewe oure selues to haue, for by and by as soone as a poore man in those dayes hadde but onelye a lytle taste of the true knowledge off God, he made no doubte to cast him selfe in daunger, for the confession of hys faythe / and had rather to be slayne quicke then to counterfayte or dyssemble so moche, as to commytte an acte of anye outwarde Idola-

try

trye. We that haue so greate knowledge, whiche shoulde set vs on fyer, be more colde then Ise, and besydes that, goo aboute to excuse or iustyfye oure selues. But yf we doo so, we shall heape vnto oure selues a more greuouse curse and prouoke the lorer, the wrathe of God vppon our headdes, and let euery man for his own part marke this diligently.

Nowe euen as hytherto, I haue foughten agaynste them whiche for to washe and iustyfye them selues, doo falsifye the truthe of God, or for to extenuate or mynysh their faultes, do derogation vnto the maieste of his word, and diminish thauctorite of his cómandmētes, or els ẏ by vayne clokes wold excuse

theym

them selues, that it myghte be lawfull for them, to do euyll and no mã to reproue them. So on thother syde, it is good reason to preuente the question which many good personnes and such as feare God myght happen to aske, that is to wytte, whether ỹ I do reproue and condempne all the faythfull, whiche be dysperssed thorow out Fraunce, Italy, Englande Flaunders, and other Realmes: in as moch as (in many of these) they be constrayned to vse many superstycious ceremonies. Before I answere to this questiõ, I protest before God that so farre is it of that I do delyte to rebuke and reproue my poor brethrẽ which be in such captiuite, that rather for the pitie and compassiõ that

I

I haue vpon them, I wolde de
vyse some way to excuse them:
but yet so, that I speake as my
conscience doth compell me to
say, yea, and that for their owne
health. And after that I haue
sayd all, I do mourne for them,
desyryng God that he wyll cō-
forte them: touchyng the repro
uynge of them, thys is not my
mynde, where as I rebuke any
vice in theym, therfore to con-
dempne their persones: God
knoweth that I haue this esti-
mation of many that be disper-
sed abrode, that they lyue moch
more holyly than I do, and in
greater perfection. Moreouer,
I knowledge and consider wel
that it is a greatter and a more
excellent vertu for thē to kepe
them selues in the feare of god,

in

in the myddes of suche a confusion, than I which haue no such occasyon, and am not so moche tempted to do euell: but contrarywyse haue dayely the worde of God to drawe me backe. In lykewyse, yf they happen to fall that I ought to beare more wt them, then I my selfe ought to be fauored or to be borne with. Therfore, so farre is it of, that I do reiecte them, as thoughe I shulde not take them for brethren: in that I do els laude & prayse them before God and also before men, countinge them more worthy to haue a place in the churche of God than I: let vs set asyde then this false opinion that I wolde exclude thē frome the nombre of the faithfull, or compte them for no Christian

stian men.

Neuertheleſſe, thoughe I haue their perſonnes in ſuche honoure and reputation, yet I ceaſe not (yf I ſee any vice in them) for to iudge it euyll: for althoughe a man be very faithfull, yet one can not saye, that all his worckes be good and laudable: it is possible they maye fynde other fautes in me, let theym condempne theym in the name of God: but let it not be of euell will or throughe the desyre to disprayse or backbyte me, or for to reuenge them selues thorowe accusynge me agayne. That notwithstanding, let them receyue this correction with humblenes, yf they wil shewe theym selues to be the childzen of God: or elles they

shall

shall declare them selues to be led wyth a spirite of rebellyon, and bytternesse: seynge that theye wolde not receyue the truthe.

But one, wyll demaunde of me, what counsell then I wold gyue a faythfull person ẏ dwelleth so in some Egipt, or in som Babylon, in the which he is not suffered to worshyp God puerly: but is constrayned after the common fashyon to conforme hym selfe vnto euyll vsages.

The fyrst were, that he shold get hym from thence if he can, for all thynges well rekened & debated, happy is he that is far from suche abhomynations. for as moche as it is verye harde to be so nyghe and not to be defyled wyth them. Let hym thē

drawe hym selfe vnto the place where he shall not be constrayned to medle with suche fylthinesse: nor yet to blaspheme the name of god, nor his worde, by holdynge his peace and dissemblynge as though he consented on the other syde, where as he myght be suffered to make profession of his christian faithe, in the assemble of christian people, to be partaker of the holy doctryne of the gospell, to haue the pure and wholsome vse of the Sacraments, to haue his part of the common prayers.

Here, haue ye my oppynion, what were best to be done: but yf anye man fynde no waye to get oute, I wolde counsell hym to loke, whether it were not possyble for hym, to absteyne

from all Idolatry, and to kepe hym selfe pure and vndefyled towarde God, as well in body, as in soule. Then, that he worshipped god privately, desiryng hym that he wyll restoore hys poore Churche vnto her ryght estate. Fynally, that he doo hys dilygence for to instructe and edyfye the poore Ignoraunte, as moch as he may: if he abiect that he can not do thys wyth out daunger of deth. I graunt it: but the glory of God where of we intreate now, oughte to be more precious vnto vs then this vayne and transitory lyfe whiche (to saye the truth) is nothyng but a shadow.

I knowe, what the moste parte wyll say vnto me, alas it is very truth that we ought to pre-

preferr God before all thynges: but we haue no suche strength nor constancy, where we haue father and mother whyche do retayn vs here, wher we haue charge of householde, how can we well get awaye? Unto this I say, for as moche as their infirmytie doth let them, to folow the counsell whyche they doo acknowledge to be moste sure and healthful, that for as moch as for the feare of men they do bow from the ryght way, they oughte to confesse their synne before God: and wyth teares and syghes to bewayle it, accusynge them selues in the steade of iustifyeng. Then, I do admonysshe theym that by custome they sleape not in theyr euyll: but from daye to day, endeuer

them selues to mysliyke them selues and to be sory, that they may obteyn mercy before god. Then, afterwarde to desyre, their good father (for as moche as hys office is, to redeme pry soners) that he wyll once draw them out of bondage: or els prepare a ryght form of the church thorow oute all the world, that they may gyue hym the honor, that belongeth vnto hym. Fynally, to seke all the wayes possyble, to gette out of this myre, and this myserable and cursed estate, where in they bee: and take those same meanes which shalbe offered vnto them, that they may shew that it was for no hypocrysy, that they desired of God delyuerance: yf all men wolde thus do their dyligence,

I doubte not, but that our lord wolde worke, otherwyse then he dothe, for to destroy all abhominations and Idolatry, that raigne vpon the earthe. But bycause we fele not our mysery nor be not touched with it, as we oughte to be: but rather as indurate persons, do not passe vpon the matter/ it is no maruell, that he doth thus suffer vs, so long to corrupte, in our fylthines. It is to be feared if we do not bethink vs the sooner, that he wyll let vs roote altogether therein.

Translated by R. G.

Matthew the .x. b

Whosoeuer knowlegeth me be
fore men, hym wyll I know-
ledg also before my father whi-
che is in heauen. But whosoe-
uer denieth me before men, hym
wyll I also denie before my fa-
ther whiche is in heauen.

Romayns the .x. b

If thou knowledgest Jesus w
thy mouth/that he is the lorde/
and beleuest in thine hert that
God hathe rayled hym from
the dead thou shat be sauid. For
if a man beleue from the herte/
he shall be made ryghtuous: &
yf a man knowledge wyth the
mouth/he shall be saued. &c.

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